Colorado Heights University
100 Years of History
We’re not finished...

The pages in this document were created in 1985 for the Loretto Heights College newspaper “The Heights”. It details the evolution of several of the educational institutions that began at the site of what is currently Colorado Heights University. Many people in Denver have stories of their time attending the schools that came before us; St. Mary’s Academy, Loretto Heights Academy, Loretto Heights College and Teikyo Loretto Heights University. We’re making history every day but still very interested in collecting the experiences from the past. If you have any photos or memories to share with us about this great place please get in touch!

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LORETTO HEIGHTS COLLEGE
LEGACY

The next few years will include celebrations of two 100 year anniversaries at Loretto Heights. 1988 will mark a century since this campus was but a dream for four Sisters of Loretto who selected the hilltop site. In 1991, the opening of Loretto Heights Academy will be celebrated. We can only speculate as to the future that Mother Pancratia Bonfils envisioned for Loretto Heights. But, as the legacy of the Sisters of Loretto nears its centennial years, we offer thanks for the foresight and dedication of those pioneer women who founded the school. In commemoration of 100 years of progress at LHC, we present this brief of the institution and the events that shaped its development.

THE ORIGINS OF LORETTO
1812-1899

"... The good Sisters of Loretto... came into this land when it was nothing but a waste. They crossed these plains... when dangers and perils of every description assailed adventure and soldier alike, to fulfill their promise that they would carry the teachings of God into the land"

_ Bishop Nicolas Matz, 1980

The history of Loretto Heights had its beginnings during the War of 1812 when Reverend Charles Nerinckx, a refugee from Belgium, was sent as a missionary to Hardin’s Creek, Kentucky. Convinced that the children of the region needed religious instruction and schooling, he founded the first Loretto School in an abandoned, dilapidated cabin in the forest. The school opened on April 25, 1812, and the faculty was made up of three young women with convent training.

As word of the successful teaching of the Sisters began to spread, and, as the number of Sisters devoting themselves to education increased, other Lorettoine schools opened in Kentucky and then in Missouri. In 1852, the Most Reverend John Baptist Lamy, first bishop of Santa Fe, requested six sisters of Loretto for a school in New Mexico. One young sister died of cholera and another became too ill to continue the trip, but four Sisters arrived in Santa Fe three months later and a new Loretto school was founded.
Father J.P. Machebeuf, who was chief assistant to Bishop Lamy in Santa Fe, was sent as a missionary to Colorado in 1864. At his request, three sisters of Loretto from the Kentucky Motherhouse traveled to the Colorado mission. Mother Joanna Walsh, Sr. Ignatia James and Sr. Beatrice Ryan reached the crude mining town of Denver after traveling more than a week by stagecoach. Father Machebeuf installed the Sisters in a two-story frame house on "E" and "F" streets (today, the area of 15th and California).

The Sisters endured hardships on the trip, but none as great as those to come in the following months. In 1864, the Civil War was raging and the Sisters heard daily tales of battles lost, ground gained and men lost to war. Mail coaches were robbed and burned and, at times, communication with the Motherhouse in Kentucky was impossible. Finally, the news came that "Richmond is taken!" The nation's concentration turned then to the difficult adjustments required after the abolition of slavery and during the expansion of the West.

Then, too, there was the fear of Indian attack. The Sisters once observed a rampaging tribe of Indians on horseback, riding four abreast, just outside their house on 15th Street. One of the Indians madly waved a scalp from a pole he carried; a chilling vision.

Their first winter in Denver was chilling as well. With no heat from stove or hearth, the Sisters woke each morning to hear daily accounts of people being frozen to death or having limbs amputated because of frostbite. But they kept always before them the words of Father Nerinckx: "Gain souls at whatever cost."

ST. MARY'S ACADEMY:

The two-story house on 15th and California survived the Civil War and the threat of Indians and became St. Mary's Academy of the Loretto Order. An announcement in the Rocky Mountain News of July 13, 1864, invited the parents of Denver to register their daughters in the boarding school to learn French, Spanish, Music and Art. "Embroidery and other fancy work" instruction was free of charge. Sessions of five months each were offered for a tuition of $20 per session. The Day School offered the same classes at $3.00 per month for the primary and $4.00 for higher branches.

The Sisters of Loretto had earned high acclaim in the West for their teaching skills and, soon, many daughters of Colorado pioneers were enrolled in the Academy. Another frame building was added to the property on California Street to serve the growing number of pupils, and then the first wing of a new brick building was erected. The Society of Loretto added wing after wing to accommodate growth until, by 1880, the imposing edifice occupied the greater part of a full block of California Street from 14th to 15th Street.

Taken From Newspaper "THE HEIGHTS", Volume 12, Winter & Spring '85
THE HEIGHTS’ SITE:

Mary Louise Bonfils was born in 1852 near St. Louis. She entered the Catholic Church at age 13 and began her novitiate at the Kentucky Motherhouse as Sr. Mary Pancratia. In 1868, when just sixteen years old, she was sent to St. Mary’s Academy in Denver. Much later, as Superior of the Academy, Mother Pancratia began to consider building a new academy exclusively for boarding pupils, beyond the city and away from the distractions and expansion of “downtown” Denver.

Two parcels of land were under consideration for the new academy when Mother Pancratia took Sisters Bartholomew Nooning, Agatha Wall and Victorine Renshaw to see the hilltop site she favored, seven miles southwest of Denver. The four Sisters surveyed the countryside from that vantage point on March 19, 1988, and saw that, except for Fort Logan to the southwest, the view was uninterrupted by any habitation of man. This was the military post where General Custer had met with his men and the hilltop had been a drilling field for Custer’s Soldiers. The Sisters could see the Platte River to the east, where miners had panned for gold and silver, and the remnants of nearby Montana City, the first town in Colorado. The magnificent, history-packed panorama made the decision an easy one: this land would be a site of the new Academy and it would be called “Loretto Heights.”

After the Motherhouse approved the selection of the site, Mother Pancratia consulted real estate men and contracted the architectural firm of F.E. Edbrooke and Co., the architects of the Brown Palace Hotel and other landmarks in Denver. Forty acres surrounding the hilltop were purchased in the name of Loretto Literary and Benevolent Institution. Funds for construction were raised by the Sisters of Loretto and, chiefly, Mother Dafrosa Smythc of the Motherhouse. The total cost of the new Academy would be $190,572.00.

The May 20, 1890, issue of the Denver Republican features a full page article on the new Loretto Heights Academy, detailing the plans for the impressive, Romanesque structure:

The corridor extends the full length of the building’s 200 feet” the article related, “and there will be a tower, 30 feet square and 165 feet high, from the ground to the top of the cross…..There are to be 86 principle rooms and a wing to wing veranda on every floor.. The building will be heated with steam and lighted by electricity from private plants on the grounds.

That the site, the highest point in Denver, was a commanding once was confirmed in the July 11, 1891, Colorado Catholic:

…….You stand on the sloping hill on which the building is situated, Denver and the Valleys of Bear Creek and the Platte with their glint of silver water at your feet…Beyond are the glorious mountains, piled blue and gold, crowned with white snow..In all Colorado, my eyes have not lighted on a fairer picture….It will be finest edifice of its kind west of the Mississippi River.

Taken From Newspaper “THE HEIGHTS”, Volume 12, Winter & Spring ‘85
MOVING IN:

The contractors had promised occupancy by July 1891, but by November 2, when 20 Sisters and 51 pupils moved into the new building, there was no water and no electricity. Those first occupants traveled by the Circle Train from Denver and walked the last two miles to the building. A horse and cart loaded with food and bedding supplies took more than 12 hours to arrive and mother Pancratia began to wonder whether it had been a wise decision to locate the Academy seven miles away from the city. But the pioneer daughters were thrilled in their new home and everyone worked to make adjustments. Additional pupils came to the Heights until enrollment reached 70. A water-man finally began to make regular supply trips to the Heights and the sisters purchased a horse and a buggy to make routine trips to the city for suppliers. By early 1892, life at the Heights was routine and pleasant.

The curriculum at the new academy included grammar, arithmetic, English literature, rhetoric, French, Spanish, German, algebra, geometry, geology, botany, zoology, physics, ancient and modern history and intensive studies in religion. There were also speech lessons and studies in piano, violin and harp. On June 15, 1892, a Grand Exhibition was held (a forerunner to the commencement exercises of today), honoring the first two graduates of Loretto Heights Academy: Katherine Casey and Olive Fort. A fifth floor room in the north wing of the building (today’s dance studio) was filled with relatives, guests and friends of the students. The girls, dressed in white, with corsages and fans, paraded among examples of their work: embroidery, china painting, penmanship and literary works were displayed throughout the room. The stage was bedecked with flowers and potted plants, and five upright pianos stood ready for musical recitals. Medals and awards were conferred upon outstanding students and the two graduates received full crown-of-laurel wreaths.

Mother Pancratia who had been the superior at St. Mary and the impetus behind the new Academy and the overseer of architects, realtors and movers, had been transferred three months earlier to Montgomery, Alabama. Though her religious duties required her work elsewhere, her thoughts were surely with that first graduating class of Loretto Heights Academy.

FORECLOSURE THREATENS THE HEIGHTS

Although Mother Superior Dafosa Symthe had mortgaged some of the property held by the Society to finance construction of the new Academy, it had later been necessary to secure other loans to maintain the varied and distant holdings of the Society. A $100,000 loan from Northwest Mutual Life Insurance Co., another $100,000 loan from Penn Life Insurance Co., interest on a $125,000 loan on St. Mary’s and a combined insurance policy of $200,000 created grave financial problems for the Order. It was intended that sales of the Society’s properties in West and North Denver would bring $295,000 to the general fund, but before a decision could be made, the nation was gripped by the beginnings of the Panic of ’93. Principally because of the repeal of the Sherman Act, which affected the price of silver, all property depreciated dramatically. In the few short
months before the summer of 1892, two blocks of property in North Denver were
devoluted to one fifth of an estimate given to the Sisters just that Spring. The Heights
community, under Mother Superior Ann Joseph Mattingly, struggled daily with lenders
calling notes due.

Mother Praxades Carty became Mother Superior in June 1894, and displayed the unusual
business acumen that ultimately saved the Heights. Acting on a September, 1894
directive from the General Council at the Mother house that the property be sold as soon
as possible, Mother Praxades developed a plan to forestall this drastic action. She and
Sister Lavialle Daly boarded a train to Milwaukee and went directly to the offices of
Northwest Mutual Life. There, Mother Praxades interrupted a board meeting at which
discussion of foreclosure on the Heights property was taking place. Mother Praxades
addressed the Board and asked for an extension, pledging all the properties owned by the
Society. The Board members were very gracious to the Mother Superior, but announced
that the foreclosure would be necessary. Mother Praxades retorted: "Gentlemen, if you
take the house, you will have the Sisters also!" After much laughter and further
deliberation, the Chairman assured Mother Praxades that the society would be granted
extra time to make payments on the loan.

With this success, Mother Praxades was called to the Motherhouse in March of 1896,
and, in the office of Superior General, assumed responsibility for the material welfare of
the Order. She traveled to St. Louis, Denver, and Milwaukee, trying to negotiate a
$300,000 loan. She investigated possibilities in Mexico and then turned to an Amsterdam
firm. Finally, a gentlemen from the Anderson-Wade Realty Company of St. Louis Trust
Co., that granted the loan. "We will never let an American woman be forced to go from a
country to make a loan," said the representative of Anderson-Wade.

AT THE CLOSE OF THE CENTURY

Grover Cleveland was President of the United States, the Depression was in check and
Denver was experiencing phenomenal growth. By 1894, the Queen City of the Plains had
become the largest city between St. Louis and San Francisco. The city was erecting a
state capital building and post office to be worth $41 million each. Denver boasted a
cable road, an excellent streetcar system, an electric railway and 13 railroads into the city.
Denver claimed to have the finest water in the world, a perfect sewage system, the finest
opera house in the U.S.; eight banks, six flour mills, a branch of the U.S. mint, the largest
smelting works in the world, five daily newspapers and several weeklies.

In 1893, Women’s Suffrage had adopted in Colorado, by a majority of 45,000 votes and,
in an 1894 address at Loretto Heights Academy closing exercises, Reverend William
O’Ryan emphasized the dramatic, imperative need of higher education for women in the
Twentieth Century.
THE TURN OF THE CENTURY
1900-1919

"To me, Loretto symbolizes all that is good. It has inspired me to live a better life that I might reflect credit on the Heights.... I owe a great debt to the Sisters of Loretto, one I shall never be able to repay. In dealing with my own little girl, Therese, who is now four, I find that I try to guide and train her as the dear Loretines tried to teach me. My earnest hope is that I shall be able to send my daughter to Loretto so that she may receive the correct influence, guidance and teaching."


As the new century was unfolding, Theodore Roosevelt became President. Americans read newspaper accounts of his Rough Riders and discussed his “Square Deal” intentions for factory workers. For diversion, Americans attended Buffalo Bill’s Wild West Show, that last vestige of a disappearing frontier. During the first 20 years of the Century, rugged pioneer ways were gradually being displaced by sophisticated inventions: the telephone, electricity, and radio were luxurious of the age. The mood of the people was improved by attendance at minstrel shows, vaudeville and Dixieland-music performances. Motion pictures eased their way into this industrial; age along with cameras, telescopes and automobiles and airplanes. America was enjoying a rash of inventions that served to whet the appetite for more devices of luxury and pursuits of leisure.

Tucked safely behind the thick, imposing walls of Loretto Heights Academy, women and girls held tightly to the morals and values of an earlier era. The Most Reverend Nicholas Matz addressed the graduating class of 1904 in a strict tone, urging the necessity to retain lofty ideals and high standards of conduct in order to counteract “the materialistic tendencies of the age.”

Mother Pancratia had been reappointed as Superior to the Heights in 1913 and, under her direction, the Sisters continued to focus their efforts on education of both mind and heart. The development of character was of prime importance. Each girl enrolled at the Academy learned self-control and respect for authority, and was advised to study her own nature to learn its weaknesses and its power. Students were guided toward a conscience that was “unswervingly upright, a bearing never undignified.”
Colorado families who recognized the importance of honored virtues and gentle manners in their daughters helped to accelerate enrollment at the Heights to more than 125 boarders. While the building accommodated these pupils in classroom and dormitory space because of the great foresight of the planners, the small chapel on the lower floor (now Room 101) was overcrowded at daily Mass. Mother Pancratia initiated plans to erect a new chapel, the first major building since the Academy’s construction.

The new Chapel was completed in June, 1911, and Bishop Matz celebrated in the first Mass. Although it has been remodeled in successive years, the congregation in 1911 appreciated six beautiful stained glass windows, the rose window in the choir loft and the Stations of the Cross, all shipped from a renowned Munich firm. A fine pipe organ was installed years later by Mother Mary Linus and 17 more windows were donated to the Academy in 1926.

MONSIGNOR BRADY

Not long after the Chapel was built, a small bungalow was erected just to the north of the new building. Today’s CASA (Center for Religious Meaning), this structure originally served as living quarters for the Academy’s Chaplain, Father Richard Brady.

Father Brady had come to the Heights in 1896. A native of Ireland, he was ordained in 1903 and appointed Chaplain of the St. Louis Loretto Academy. He came to Colorado in 1894, for health reasons, and served as Chaplain at hospitals in Colorado Springs and Pueblo. Two years later, the Most Reverend Nicholas Matz appointed Father Brady to the Chaplaincy of Loretto Heights Academy, as well as Pastor of St. Patrick’s Church near Ft. Logan and, later, as Pastor of the Mission of Littleton that later became St. Mary’s Church.

Until the bungalow was built for him at the Heights, Father Brady’s living quarters were the two rooms just south of the reception area in the main building (today’s office of University Without Walls). Here, he lived for 17 of his 44 years at the Heights, always a true, concerned friend to the Sisters and pupils. On his twentieth anniversary in the Priesthood, Father Brady received the title of Domestic Prelate to Pope Pius X at a 1913 ceremony performed in the new Chapel.

Monsignor Brady continued to serve the Heights, St. Mary’s and St. Patrick’s churches and the Diocese of Denver in tireless devotion. Sadly, he was obliged to recite Requiem Mass for many of his friends at the Academy, including Mother Pancratia Bonfils who died in 1915; Sister Bartholomew Nooning, one of the four Sisters who selected the Loretto Heights site and the first postmistress of the Academy; and his good friend Monsignor O’Ryan. Upon his own death in 1940, services for Monsignor Brady were attended by the Most Reverend Urban J. Vehr, Bishop of Denver, two other bishops, 118 priests and hundreds of Sisters and friends. He is buried at Mt. Olivet.
THE CENTENARY CELEBRATION

One of the first ceremonies held in the new Chapel was the commemoration of 100 years of the Loretto Order, founded in Kentucky in 1812. The elaborate ceremony began on April 22, 1912, with a Requiem Mass for deceased members of the Order. After Mass, several gravesites of Sisters of Loretto buried at Mt. Calvary were reverently removed to the Loretto Heights convent cemetery just north of the campus. Sr. Ignatia James, one of the three Sisters who had originally come to Father Machebeuf’s Denver mission in 1864, was one of ten sisters of Loretto whose remains were relocated on this 100 year anniversary.

On April 25, 1912 exactly a century after the first Loretto school was founded in Kentucky, the new chapel at Loretto Heights was dedicated under the title of “Our lady of Loretto”. Reverend Brady celebrated High Mass at noon, and the Sisters, pupils and guests enjoyed a fine dinner, followed by toasts, speeches and songs. That afternoon, the pupils presented a pageant depicting the pioneer Sisters’ journey to Colorado almost 50 years before. Souvenir medals, with the images of Reverend Charles Nerinckx and the first Loretto Schoolhouse in Kentucky, were presented to all guests, along with a beautifully bound copy of the “Centenary Ode”, a poem written for the occasion by Sr. Mary Wilfred La Motte.

THE WORLD AT WAR

Woodrow Wilson had managed to serve one term as president and begin a second without involving America in the war in Europe. Americans read reports of German atrocities and listened to daily radio broadcasts concerning the escalating fighting. Ad 1917 progressed, Americans increasingly supported the allied forces and anti-German opinion ran strong. By April, When President Wilson asked Congress to declare war; patriotic spirit soared through the country. The stirring battle song, “Over There”, caused recruiting stations to be flooded with young men who wanted to be “doughboys”. Douglas Fairbanks and Charlie Chaplin were in the news almost daily for selling Liberty Bonds to cheering crowds. The ubiquitous posters of Uncle Sam pointing at the viewer were displayed in shop windows everywhere.

The occupants of Loretto Heights Academy were following wartime events with interest. Knowledgeable visitors to the Heights brought the sisters and the pupils up to date on the war with showings of stereopticon views of battles and disasters and lectures on the implications of a German success. Then, with full support of the Sisters, Loretto Heights Academy became a military training ground.

Some of Colorado’s Patriotic women had organized a national service camp with military and Red Cross assistance, and Army tents were pitched on the west campus. A Denver

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Post item of June 1917 did more than anything else to recruit women for the Fifth National Service School: “It is considered the smart thing” wrote the reporter,” to register for the summer encampment. Throughout the East these schools have been wonderfully successful and attended by members of the most exclusive social sets”. More than 200 women signed up for the training on the LHC grounds, and the tramp of marching feet, bugle calls and taps vied for attention with chapels bells.

The Service School was held on campus from July 2 to 22, 1917, and, while Academy boarders were away on summer vacation, the Sisters watched the training exercises with great curiosity. A bugle call every morning at 6:30 a.m. heralded the beginning of calisthenics, and then 200 women in khaki and heavy, black drill shoes marched to a 7:30 a.m. mess.

The typical day of training include police call, inspection, military drill, Red Cross classes in surgical dressings and caring for the wounded, lectures and classes in wireless telegraphy, typing and stenography. Taps were played every evening at 9:30 p.m. and then the campus was in quiet retirement.

When the pupils returned in the Fall, the Sisters told the young girls of the Service School activities and the students were inspired to do their part for the war. Seventy students and 30 alumnae formed the Loretto Heights Auxiliary and, after classes and homework and prayers had been seen to, they assembled for evening, knitting circles. Regularly, the students sent gifts of knitted sweaters, wristlets, socks, mufflers and helmet liners to the infantrymen, with letters of encouragement and thanks. On Armistice Day, November 11, 1918, the Loretto Heights community was proud to have contributed to the War effort.

MOTHER CLARASINE WALSH

Loretto Heights Academy celebrated its 25th year during the War. Ten mothers Superior had guided the Academy in that first quarter century, the most notable being Mother Pancratia Bonfils, Mother Praxades Carty, who saved the Heights from foreclosure; and Mother Clarasine Walsh, who was instrumental in adding the college curriculum to the Heights.

Mother Clarasine became Mother Superior at the Heights in 1916, after Mother Pancratia’s death. It was she who delivered the Heights through the war years, inspired the student auxiliary group and sponsored the Fifth National Service School on Campus. It was also Mother Clarasine who could have been responsible for the sale of the Heights.

In 1918, a Mr. E.L. Staats approached Mother Clarasine regarding purchase of the Loretto Heights building. Mr. Staats thought the property would be a fine retirement home and he made a substantial offer. Mother Clarasine gave the matter serious consideration for two reasons: (1) the property seemed, to her at least, too far from the city proper; and (2) there was evidence that part of the building under the tower was
sinking. In earlier days, the tower had held a massive, weighty water tank that was found to be responsible for the erosion of the structure, but efforts to remedy the situation were either not available or prohibitive in cost. Mother Clarasine, feeling that a buyer for the property was a godsend, notified Mother Praxades, superior General at the Motherhouse. The Council decides against the sale and mother Praxades wrote to Mr. Staats: “We could never get compensation for the building commensurate with the amount we put into it. Moreover, the institution is inseparably linked with our heritage in the West”.

Apparently, Mother Praxades had impressed upon Mother Clarasine the worth and character of the Academy, and redirected her thinking, because Mother Clarasine Walsh was responsible for four major improvements in the Heights property, building on the permanence and tradition of the institution. In her tenure, from 1916 10 1922, an emergency hospital was erected on the south campus (used later years as the Home Economics practice house); fire escapes on the north and south wings of the main building were added; 45 additional acres of land were acquired; and the Chapel was remodeled. Expenses for all these improvements were liquidated before Mother Clarasine left the office.

A COLLEGE CURRICULUM

One of the most far-reaching events to take place during this period was the initiation of college studies at Loretto Heights. The Sisters of Loretto had always held teaching as a primary purpose of the Order: a training school for teachers was established at the Mother house in Kentucky and Sisters of Loretto constantly availed themselves of opportunities for higher education. In 1916, Mother Praxades erected a Catholic college in Webster Grooves, Missouri; the first institution of its kind in our near St. Louis.
THE ROARING TWENTIES
1920-1929

"A love of all that is true and beautiful, refinement, culture - terms synonymous with my teacher, the Sisters of Loretto-coupled with a desire to reach the highest ideals of womanhood as represented by them, this is what LHC means to me".
- Sr. Bernadette Marie (Bernice McGroarty, '24)

When the war had drawn to a successful close, soldiers triumphantly returned to America and, with husbands and fathers safe at home, the country entered an age of lively animation. Industry rebounded with verve and optimism: automobiles were being mass-produced, Sears Roebuck and Montgomery Ward opened retail stores in addition to their mail-order outlets, the economy seemed to be booming and the consumer went on a national buying spree. Fine gentlemen and Ladies, dressed to "the nines", drove magnificent Fords to elaborate parties in "great Gatsby" homes. Nationwide suffrage had been certified and women were assuming a casual disregard for social custom, choosing revealing apparel and freer behavior over the modest styles of the past. Women were no only voting, they were kicking and swinging their Charleston beads, smoking and drinking, even though it was Prohibition. Radios were commonplace by now and families listened to baseball fans clamoring over Lou Soon after Loretto College (now known as Webster University) opened in Missouri, Mother Clarasine Walsh and Mother Praxades determined that Loretto Heights Academy in Denver should also address itself to college studies. In September 1918, the Heights added a college curriculum with an enrollment of four. There were four teachers available, as well, and together the eight members of the College department explored college-level English, expression, history, math, modern language, music, chemistry and Latin.

Additional students and faculty during the second year enabled the College to offer religion and church history, philosophy, sacred scripture, education and Greek. Expansion of the College’s enrollment occurred rapidly in successive years, with many of the Sisters themselves acquiring college degrees.

Gehrig or ministries avowing the miracles of Aimee Semple McPherson. It was a decade that roared in to existence with devil-may care nonchalance. It also was a decade when Sisters of Loretto expanded their teaching activities into international areas as six Sisters were sent to establish a Loretto mission in Han Yang, China.

If this age of prosperity and optimism affected the occupants at the Heights, it was established only in the administration’s more aggressive approach in advertising to gain boarders. In 1922, the College’s fourth year, a beautiful 24-page brochure, or

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"prospectus" was issued to potential students and their families. Clear, sepia-tinted photographs of the grounds and interior room adorned full-page space on all but the second page of the brochure that listed the offerings and advantages of Loretto Heights College. "Special opportunities afforded for the study of Music and Art." Page two of the brochure boasted, "on a campus situated on a tract of one hundred and five acres...the building are elegant and commodious, the location unrivaled for health and beauty. " The page of promotion also listed the College's telephone: "Englewood 102", and the mailing address: "Loretto, Colorado".

The first years of Roaring Twenties saw only five graduates of the College: Mary Catherine Hayden, class of ’21; her sister Monica Elizabeth Hayden, ’22; and Mary Lucille Mannix, Mary Margaret Stout and Catherine Cecilia Byrne, Class of ’23. Enrollment in the still young College was comprised largely of Loretannies themselves: 44 Sisters of Loretto graduated between 1921 and 1929.

However few in number, the College students led an active, creative life. Two College publications were born in the Twenties: the Heightsonian, forerunner to the Heights, was inaugurated in 1923; and the Loretana, the College yearbook, was first printed in 1924. Another extracurricular activity for the College students began in 1923 with the formation of a system of student government. Margaret Sullivan, the first student – body president, made this statement: "The ideal of student government is to foster dependability in the members and bring faculty and students together in closer sympathy”.

These early years also saw the formation of the athletic association; musical, dramatic and literary clubs; and oratorical and journalistic endeavors. The Heights was becoming a truly collegiate institution with non-academic, as well as classroom, opportunities.

In March 1926, Loretto Heights was placed on the list of accredited colleges by the North Central Association. This recognition cheered administrators and students. However, the accreditation carried an urgent recommendation that the college and High School be completely separated as soon as possible. This task fell to Mother Eustachia Elder, Mother Superior at the Heights and President of the College from 1925 to 1929. In January 1928, a Building Fund Campaign was initiated during a banquet at the Albany Hotel. Businessmen of Denver and friend of the Sisters of Loretto listened to the plans for a separate building to house the high school students of the Heights, and directors and " gleaners" (volunteer workers) were chosen. At the close of the campaign, more than $50,000 had been realized with $500 of that amount donated by the College’s students.

The new building was to be called Pancratia Hall, in honor of mother Pancratia, and was to be completely fireproof and modern in every detail. It would house classrooms, laboratories, study halls, a fine chapel, and private bedrooms with hot and cold running water in adjacent dressing alcoves. There were plans for social rooms, fudge kitchens and a gymnasium.

Taken From Newspaper “THE HEIGHTS”, Volume 12, Winter & Spring ‘85"
Using the name spade that had been used in groundbreaking ceremonies of the main Academy building, ground was broken for Pan Hall on October 24, 1928. On the same date, one year later, 13 million shares of worthless Wall Street stock were sold by frantic speculators who hopelessly watched prices plummet. "Black Thursday", October 24, 1929, was the beginning of the Great Depression.

THE UNEASY THIRTIES
1930-1939

"Your own course of action will result in the deposit of certain securities in the bank of life, securities that may be drawn on later, proportionately as you deposit...May you achieve the traits of character and mind that will give you joy in living and will give to others service...Service is the rent you pay for the space you occupy. May you always be able to pay the rent".

- Mother Ann Francis McArdle, LHC President, 1934

"Depression" fit the mood, as well as the economy, of America in the Thirties. Wall Street was the barometer of the nation’s ills and accurately indicated a dramatic economic reversal. The gaiety and opulence of the Twenties were suddenly displaced by breadlines, "Hooverville" shantytowns and nationwide pessimism. Families gathered around the radio for distraction: they identified with the frugal frustrations of entertainer Jack Benny or turned to tragic soap operas to make themselves feel better in comparison to "Ma Perkins" and "Stella Dallas". The motion picture industry, too, fed their desire for escapism. Audiences thrilled to Cagney and Bogart, laughed at W.C. Fields and idolized Fred Astaire and Ginger Rogers. But after the lights went out and the popcorn was gone, they were ushered out of the theatre, back into a dreary world of the jobless and homeless.

Franklin Roosevelt tried to soothe the nation’s fears during his radio broadcast Fireside Chats and Congress passed a legion of legislation designed to reassure the citizens. From the "New Deal" to the Social Security Act, and from the Emergency Banking Relief Act to the Agricultural Adjustment Act, the decade was rife with experimental attempts at recovery.

Loretto Heights, too, was experimenting with change. The High School was struggling to establish itself in new quarters in Pan Hall, while holding fast to a venerable tradition. The modern, new building symbolized contemporary advances, while the old, main building signified a dedication to values. Uniting the two, like an invisible umbilical cord, was the "subway", a conduit for steam and water pipes that served as a passageway between the buildings...a literal link of the future with the past.

Taken From Newspaper "THE HEIGHTS", Volume 12, Winter & Spring '85
Tradition is important in times of unease and the Thirties were perplexing years in which LHC's "roots served to stabilize the community. "Pancratia Day", held on May 12, 1931, began a tradition of "Green and White Day"; and the student newspaper The Pancratian received the distinction of being the best of its class in a statewide contest in 1933. Unification through groups and club activities also helped in a world of chaos. The Press Club found a strength and purpose during the Thirties: students traveled to Chicago for the Convention of the National College Press Association, broadcast journalist programs over KLZ, and hosted conventions of the Association of Catholic Schools Press Relations. The "Loretto Players," comprised of Speech Department students under the direction of Sr. Dolorine Morrison, presented many interesting plays through the years. Other clubs formed during the Thirties were the International Relations Club, the Athletic Association, B Sharp, El Circula Espanol, the Dolora Choir and the Riding Club. The college maintained stables on the west side of the campus and instruction in "equestrian arts" was a part of undergraduate training.

When activities involved transportation to Denver, friends of the Heights began to realize the pressing need for a vehicle. Donated funds enabled Mother Superior Consuelo Baumer to place an order for a bus. The "Green Bus", as it was called, furnished free transportation to and from Alameda Avenue for more than ten years and heralded a new freedom for Heights boarders. The Green Bus was also pressed into service for sightseeing trips to Red Rocks and Lookout Mountains to view the open-air amphitheatre and Buffalo Bill's Grave.

A new interest in fine arts was spawned in the Thirties. Since the Academy's beginnings, drawing and painting had formed two of the most patronized and attractive departments of the school. With the segregation of high school and college programs, however, came reallocation of space in the main building and the art studio was closed and remodeled into a classroom. After inquiries for art studies came from the College community, Sr. Mary Norbert Parsonenault took a leave of absence to study art at the University of Denver. Upon receiving her degree in 1935, she became a full-time instructor at the Heights and a new studio was opened. A generous donor provided fine art studio furniture, casts, statuary and anatomical charts. Sr. Mary Norbert's murals and paintings by her students were displayed on the specially prepared walls of the studio.

The capacity for training girls in secretarial skills also expanded in the Thirties. Knowledge of short-hand and typing had long been long considered a necessary adjunct to a complete education and, in 1934, a large room in Pan Hall was remodeled and fitted with equipment necessary for more extensive business courses. In 1936, the department was enlarged in anticipation of further developments and interest in the field. By 1941, the department in Pan Hall was enlarged and remodeled again and boasted the most modern business furnishings, including bookkeeping tables, an A.B Dick mimeograph, Monroe calculator, a duplicator and 15 typewriters.

As the country entered a new decade, recovery was in sight. F.D.R.'s programs had created new jobs, introduced minimum-wage laws and regulated the stock exchange.
Americans were accustomed, by now, to change. They knew they were survivors and felt confident in their ability to adjust to unforeseen circumstances.

The announcement in the summer of 1938, that Dr. Paul J. Ketrick would assume the duties of President of the Heights aroused only mild interest and curiosity. Dr. Ketrick succeeded a long line of Mothers Superior in that office, but this departure from precedent was mild in comparison to the changes the community had survived during the Thirties. The campus, as well as nearby Denver, the state and the country, adopted a cautious “wait and see” attitude for the forties.

THE WAR-TORN FORTIES
1940-1949

“...The important thing Loretto did for me was to take the green off: it brought me safely out of the adolescent stage and helped me accept womanhood gracefully...Loretto has molded me into a woman who can face almost anything, instead of being frightened at the world and everything in it...Loretto offers the young woman of today things she will need to be an intelligent and alert citizen in the post-war era”.

- Kay Blodgett, '42

Hitler, Stalin, Mussolini, Churchill, MacArthur, Patton and Eisenhower were names heard often in the Forties. Distant parts of the world, too, became topics for discussion as World War II enforced global concentration on Pearl Harbor, Guadalcanal, Stalingrad, the Aleutian Islands, Normandy, Iwo Jima and Hiroshima. When the U.S. entered the War in 1941, talk of invasions, maneuvers, gas rationing and the Draft was an integral part of American households. Nearly everyone had relatives in the service, and those who remained at home were actively engaged in war efforts. Between 1940 and 1945, the U.S. produced almost 300,000 aircraft and more than 70,000 ships and 86,000 tanks for use by American and Allied Forces. Denver, Colorado, was an important part of wartime production: sections of ships were constructed in Denver, and sent by rail to the West coast for assembly and delivery. Women were urged and expected to participate in these efforts, too, and “Rosie the Riveter” became a popular synonym for the working woman.

The women of Loretto Heights did their part. Sr. Alice Carlene, Roche, a graduate of the College and Assistant in the Journalism department, was appointed chair of the War activities. The LHC community donated blood, sold more than $17,000 worth of defense bonds and stamps, and collected 17 tons of scrap metal for recycling. The English
department recruited volunteers for highly confidential work with the U.S. Signal Corps, journalism students were instructed in critical reading of newspaper articles involving propaganda, and a biochemical technology course was added to the Science department to train students for work as assistants in hospitals. Girls sacrificed social events, buying stamps and bonds with the money saved, and attended dances at the USO. Alumnae, too, did their part. Some worked as secretaries in the munitions plants, several became commissioned officers as nurses or in the Women's Army Corps, some toiled in Red Cross work or with social services. Alumna Mary Elizabeth Hanson, '34, had become a missionary and taken the religious name of Sister Bonaventure. She was assigned to St. Francis Convent in Honolulu in the Forties, and wrote of the war-zone conditions to her friends at the College: "We live in intimate companionship with our gas masks and we have learned to navigate remarkably well in the dark."

A first-aid course was initiated at the Heights in October 1941 for both faculty and students. Air-raid wardens were appointed and prepared for service, and fire and air-raid drills were established. Blackout rooms were designated in both the main building and Pan Hall and drills were held. Yet, with all the concerns of the time, enrollment at the College increased. President Ketchick, in an address to the College students, said: "Throughout the countryside girls have returned to college in greater numbers than ever before. They know that plans have scarcely been formulated as far as the place of women in National Defense is concerned. Intelligent service must be watchword....In peace or war, you must rate Class A for this test."

The College had grown so large, in fact, that a decision was made to close the smaller high school department to provide living quarters for the college boarders. As the institution reached the half century landmark, the class of '41 was the last to graduate form the Academy.

Fifty years had passed since 20 Sisters and 51 girls had moved into the Academy in 1891, and a Golden Jubilee celebration was planned to commemorate this important passage in the Heights' existence. Reverend William A. Forstall, S.J., of Regis College, attended the solemn High Mass on November 5, 1941, and claimed the distinction of being the only one present who had also witnessed the cornerstone ceremony in 1890. Sr. M. Helena Cambrone also attended the Golden Jubilee events, commemorating 45 years of service to the Heights. Other Golden Jubilee celebrations included the ceremony in January 1942 for Bishop Urban J. Vehr as he received Archeepiscopal rank; a father-daughter dinner in March; an alumnae reunion and a "Home Day" that featured a banquet attended by several members of the General Council from the Motherhouse. Sr. Mary Linus, a former Superior and President of the College, spoke to attendees about her teaching duties at the Academy in 1891; and Sr. Celestine, who had been present at opening day, November 2, 1891, recalled the story of moving into the new Academy. A highlight of the religious observance of the Golden Jubilee year came on April 15, the date in 1812 that the first three Sisters of Loretto took their vows with Reverend Nerinckx in Kentucky. In the 50 years of the existence of the Heights, 85 alumnae had entered the religious life.
Tributes to LHC and to the Sisters of Loretto were received from all over the country. President Roosevelt sent a congratulatory note, as did many U.S. Senators and Colorado Representatives, the Governor of Colorado, the Mayor of Denver, and various university and college presidents. Archbishop Urban Vehr received notice from Pope Pius XII conferring his Apostolic blessing upon LHC “for the Golden Jubilee of the founding of this institution.” Pope Pius asked that this Papal Benediction be extended to the LHC community, and Archbishop Vehr sent a message of his own that included the following praise: “We are particularly proud of LHC because it is the only four-year college exclusively for young ladies in the Rocky Mountain Region.”

At a banquet at the Denver Country Club on June 2, 1942, the Sisters, students and friends of the College were reminded of the importance of education in an address by Bishop Joseph Corrigan, Rector of the Catholic University of America: “The lives and work of the Sisters and their graduates,” he said, “must be weighed to establish the values of their contribution to America’s dire need in the war of today and in her still more vital needs in the peace which shall come after.”

That peace came three years later, on August 14, 1945, when Emperor Hirohito announced unconditional surrender of the Japanese.

In 1947, with the tensions of war time behind them, the Sisters of Loretto purchased a cabin in tiny Town, Colorado, for use as a retreat. Named “Chalet Marie”, the retreat was enjoyed on weekends by faculty and students and during the summer by the Sisters. Until 1978, when the Chalet was sold because of the cost of maintenance and repairs, the LHC community thoroughly enjoyed this mountain extension of the campus.

Television surged into prominence after the War and, by 1947, fortunate families who owned TV sets invited friends over to watch Milton Berle and Ed Sullivan shows. Children gathered before the TV screen to enjoy the antics of Howdy Doody and Clarabelle and this era marked the beginning of the “electronic babysitter.” Many mothers stayed in the work force after experiencing wartime employment. World War II had broken down barriers of propriety and six million women remained in the labor market at war’s end. The Brenda Starr comic strip, involving a “professional” woman, gained as wide audience as the Blondie and Dagwood strip that featured Blondie as a homemaker.

LHC recognized the changing attitudes of the times and began to consider its curriculum in a different light, keeping in mind that “students now seek to fit themselves for jobs and are interested in potential economic independence.” Investigation of the possibilities of the joint collegiate nursing program began as early as 1945, and the program was finally inaugurated during the 1948-49 school year. Student nurses received academic preparation at LHC and their later clinical practice at St. Anthony’s or Mercy Hospitals in Denver or Glockner–Penrose Hospital in Colorado Springs. More than 100 students enrolled in the program in September 1948 and benefited from a generous grant made to the nursing program by Ms. Spencer Penrose.
With ever-increasing attention to the world of motion pictures and TV, many students aspired to be actresses and the Speech department, under the direction of Earl Bach, guided hopefuls in that direction. The first “Star Nights” production occurred in 1949, when LHC students presented Babes in Toyland in Phipps Auditorium. Movie star Ann Blyth came to Denver to help publicize the event and LHC realized $10,000 from this premiere of “Star Nights.”

As television became more sophisticated, the Hollywood motion picture industry suffered, but the lights of stage and screen beckoned to many students during the Fifties and Sixties. While there were thoughts of careers and social progress, there were ominous clouds of social change on the horizon as the Forties came to a close.

**THE RADICAL FIFTIES & SIXTIES**

**1950-1969**

“We matured in a time of innocence. The nuns still wore black habits and the freshmen wore green beanies. The students wore their bras instead of burning them. We didn’t realize our consciousness needed raising. We didn’t know then that we were attending a Women’s College; we thought it was a Girls’ School. After four years of curfews and “lights-out” and required theology classes, Loretto Heights sent us out into the world with an education based on “fides mores et cultura.” To whatever degree we possess those attributes in our lives today, that is Loretto’s ongoing legacy to us.”

- Carol Towey Taylor, ’60

The mid-decades of the Twentieth Century were marred by the threat of communism. American emotions ran high when Red China first sought admission into the United Nations and tempers flared further over the Korean Conflict. Senator Joseph McCarthy ignited angry reaction with his accusations of Communistic leanings among higher-ups from Hartford to Hollywood. Meanwhile, a turbulent undercurrent of agitation was swelling among groups who were not “Red” but Black.

Legions of dissatisfied Blacks rallied for equality behind leaders such as Martin Luther King Jr., Eldridge Cleaver and Stokely Carmichael. The country was battered by the internal conflict, rocked by sit-ins, organized demonstrations and Freedom rides in a struggle for integration. Five Civil rights acts were passed in the Fifties and Sixties that established voting rights, equal protection under the law, equal access to public places and equal housing. Lifestyles and traditional modes of behavior were changed as America strove to accommodate Blacks in schools, shops, busses, pools, courts of law and neighborhoods.

Taken From Newspaper “THE HEIGHTS”, Volume 12, Winter & Spring ‘85
The tragedies and trauma of these years were especially dramatic because of improved technology in broadcasting. Our neighborhood way of life was enlarged to a national and worldwide scope as TV cameras improved our vantage point at Korean battlefronts and Alabama storefronts with a “you are there” quality. Educational documentaries made us privy, for the first time, to the personalities of Presidents: we observed Ike’s down-home geniality, JFK’s charisma and Lyndon Johnson’s Southern manners. We also, unfortunately, gained an eyewitness perspective on Kennedy’s assassination and the riots in Watts.

Television changed the way we spent our spare time. Hundreds of movie theaters closed during these years as Americans stayed home to watch “the tube.” Who wanted to pay 50 cents to sit in a darkened theater when they could relax before the TV in their own comfortable living room? Marilyn Monroe had her following, to be sure, but the James Arness “Gunsmoke” series gained a formidable TV audience. Viewers came to know Johnny Carson’s late night wit through television of the Fifties and Sixties.

Radio of the times also became a reflection of changing attitudes. Disc jockeys spun records by Peter, Paul and Mary that described quiet discontent. The ballads of Joan Baez and Judy Collins were expressions of the times. Elvis, Chuck Berry, Little Richard and, later, the Beatles became strong forces in the music world during these years, attracting a legion of teenagers to “Rock’n Roll”, a style of music their parents found abhorrent. The term “generation gap” was in prominence during this time, as “baby boomers” rebelled against “the Establishment.”

Magazines and newspapers of the age catered to curiosities of the reader with vignettes on the new stars of television and in-depth analyses of major news developments. The Viet Nam war constantly in the headlines and the Tet Offensive and Hanoi peace talks received extensive coverage.

Advertising during these years promoted the harmony and comfort of tradition, in a side—stepping effort to counterbalance emotionally disturbing current events. Happy homemakers proliferated in TV commercials and in magazine ads; models dressed in Loretta Young fashions, were depicted happily waxing floors and dusting furniture; Gerber babies exuded love for their contended, homebound mommies; and baking products were promoted for their wholesome properties in “meals made from scratch.” But women seeking liberation formed battalions behind Gloria Steinem and Betty Friedan in modern suffragette rallies for equality.

These years seemed, literally, to “march” into memory: demonstrations against war, protests against discrimination and bra-burnings for Women’s Liberation signified the agitation of the era. The world was divided, country against country, Communism against Democracy. America experienced internal conflict with black against white, female against male, teens against elders. It was an age of awareness, when values and comfort zones were being shaken. Custom and heritage were out of fashion and traditions were in upheaval, argued and protested until many were ultimately reformed.
Tradition continued as a part of Loretto Heights. The faculty consisted mostly of devoted Sisters who contributed their time and knowledge out of a sense of dedication to excellence in education. Yet, the students at LHC reflected the contemporary, changing times. The girls on campus wore their hair in short “bubbles” or long and uncurled; and they dressed in their father’s shirts and faded Levi’s, or Lana Turner sweaters, “poodle skirts” and bobby socks. Strict rules and regulations, however, made certain that property and decorum were practiced in the classrooms and Chapel out of respect for the traditions of the College. Regis or Air force Academy dates for “LHC Lovelies” were schooled in proper behavior before they escorted LHC belles to Military Balls or Spring Proms.

As an institution with a history of more than fifty years, Loretto Heights was not impervious to the social changes of the Fifties and sixties, Sister Frances Marie Walsh, President of the college from 1946 to 1964, was ever alert to the changes in dress and attitude on campus. She was a woman of progress, who quickly adapted to needs and challenges as they arose. She was “imaginative”, said Dick Tinsley, Head Chef of Food Service at the time. “She was always looking out for an opportunity.” Sr. Frances Marie “worked for goals,” observed a sister nun, Sr. Mary Louise Beutner. “When she took on a job, she walked all around it and looked at it from every aspect.” This sensitive, progressive President viewed the changing world of the Fifties and Sixties with an eye toward accelerated enrollment and educated students. Under her leadership, many new buildings were erected on LHC’s campus, including St. Joseph’s Hall, Marian Hall, the Art Studio, Machebeuf Hall, and homes for Trevor Stover and Henry Hudson of the Maintenance Department. The swimming pool was another of Sr. Frances Marie’s projects, in keeping with her desire to provide a physical environment that would attract and retain students in these demanding, challenging years.

Three other major building endeavors initiated by this industrious President were the Library, Walsh Hall and the Center for Performing Arts. At a grand ceremony on Valentine’s Day, 1961, ground was broken for these three structures. More than 8,000 invitations to the February event had been mailed and representatives formed the Motherhouse, Catholic women’s colleges throughout the nation, congressmen, clergy and businessmen were in attendance.

During the ceremony, a nine-inch silver shovel engraved with “Fides, Mores, Cultura” was presented to relatives of May Bonfils Stanton. May, a niece of mother Pancretia Bonfils, had long supported Loretto Heights with generous contributions and had donated $100,000 to the College’s building fund before her death. Her name was placed on plaques in both the Library and the CPA in her honor, and her estate contributed many of the furnishings for the building, including oriental rugs, pedestals, statues, tapestries, her portrait and a French piano which, according to her husband, had been played by Chopin.

Publicity for the ground-breaking event included ten-minute coverage on KBTY (Channel 9) and 15 minutes on KLZ (Channel 7).

Taken From Newspaper “THE HEIGHTS”, Volume 12, Winter & Spring ‘85
The grand-scale additions to the campus during Sr. Frances Marie’s tenure were not at the expense of improvements to existing assets. Both the Ad Bldg. and Pan Hall were renovated during her term as President. Weatherworn porches at the rear of the Ad Bldg. were removed; firewalls were built on the indoor stairways to prevent a fire hazard; roads were repaved; parking lots were added and new wiring, floors and plumbing were installed. The Ballroom in Pan Hall was converted to 16 Bedrooms, the Roundup Room (a large social room in Pan Hall) was transformed into classrooms; and Pan hall’s basement bowling alley, the first with automatic pinsetters in Colorado, was remodeled into a laundry room. The College’s net worth grew from $1 million to more than $7 million during the 22 years of Sr. Frances Marie’s presidency and enrollment increased from 400 to 900.

Some credit for the 125-percent increase in enrollment must be given to the aggressive movement of Catholicism during these years. The election of the first Catholic President of the U.S., John F. Kennedy, advanced the religious ranks tremendously and the anti-Communist feeling of the era was also responsible for a resurgence of devotion to country, flag and God. J. Edgar Hoover, Chief of the FBI at the time, was quoted as saying that nothing “can equal (the gift) presented to the American people by the Catholic Church. It has nearly 11,000 schools with three million pupils, who are taught by 95,000 patriotic teachers.”

As one of those 11,000 Catholic schools, LHC moved ahead in the educational market when it addressed the population of adult learners. Adult Education evening courses at the Heights had begun in 1959, and, under the direction of Earl Bach, advanced to an offering of 45 courses in the program, including Art, Business Training, Securities and Investing, Psychology, Real Estate, Everyday Law and Contemporary Social Issues. The program enrolled more than 250 adult students in its first semester.

A bus system with a regular route on Federal Boulevard was partly responsible for the program’s success. This progress in transportation also made Denver’s attractions more accessible to the young students at the Heights, and made the Heights more accessible to the students at the all-male Regis College. One Regis prankster of the Sixties made his way to the Heights campus and, disguised as a priest, was met, welcomed and entertained by LHC faculty for most of one day. The following day, the Regis boy collected on a bet he’d made with his LHC girlfriend who had gambled that no male student could infiltrate the Heights.

Modern transportation and rapid growth bought distant Denver ever closer to Loretto Heights. The grand, Catholic institution “on the hill, seven miles from Denver,” was now described as being “just down Federal Boulevard.” Families who had once bid tearful farewells to their daughters leaving for boarding school at “far away” LHC could now visit them daily, and the number of “day students” increased as public transportation made regular runs in time for morning classes and return trips home in time for dinner. Denver families thought nothing of the drive to the Heights in May of 1963 to attend the 14th Annual Star Nights Production, The King and I.

Taken From Newspaper “THE HEIGHTS”, Volume 12, Winter & Spring ‘85
It was the first Star Nights play to be performed in the new Bonfils Stanton Center for the Performing Arts and public attention was focused on the college through reports in the Denver Post, Rocky Mountain News and Cervi’s Journal. Parents, friends, Sisters, faculty and fellow students filled the 999-seat theatre to applaud the King (Apostol Pelargidis), Anna (Mary T. Solis) and the 19 royal children of the imperial Palace. Max Di Julio directed the orchestra in classic tunes from the Broadway play: “Getting to Know You”, “Whistle a Happy Tune” and “Hello Young Lovers.”

The love affair taking place in the fabled palace in Siam, enacted on the stage of the new CPA, may have rekindled memories of an earlier storybook romance in Monaco. The fabulous wedding of Grace Kelly and Prince Ranier had been covered by two LHC alums then on the staff of the Denver Post: Marjorie Barrett, ’45, and Shirley Sealy, ’54. These two successful, female journalists were representative of the sixties’ attitude of higher career goals and opportunities for women.

LHC was the first school in the area to establish a Women Studies Research Center. The Center grew out of an experimental course, “Women in the world”, taught by Dr. Robert Amundson, Professor of Anthropology and Sociology, and Sr. Edwin Mary McBride. Interest in the subject was so great that the Center was formally established in 1964, and maintained a resource collection of more than 1500 volumes and a collection of other materials on women of the past, present and future.

Women on the LHC campus during these years were reacting to national marches and “liberation” activities. An editorial in a 1964 issue of The Hookah, the students paper, spoke to the possibility that marriage might not be the ultimate goal for women: “Can we be adults coming successively from womb to family to college and then perhaps to marriage with no time to mature, with no time out on our own...in order to know ourselves?” wrote the contributor. “And, if marriage be our vocation, will we be real people, not to be absorbed or molded by a mate?” Another editorial of the same year dealt with birth control. As controversial as “the Pill” itself was the fact that the article appeared in a Catholic school’s publication. But even the Catholic Church was undergoing change in the Sixties. Father Gerald Phelan addressed the Friday Afternoon Discussion Club at LHC with a prepared talk entitled “To Marry or Not to Marry,” addressing an issue current among some priests who questioned the validity of celibacy.

Sr. Frances Marie Walsh served the College as President for 18 years until she retired in 1964 and was succeeded by Sr. Eileen Marie Heckman. Enrollment reached its highest point in the history of the Heights in 1966 with 1026 students from throughout the United States and several foreign countries.

The year 1967 gave rise to an experimental idea among nuns who desired a contemporary look. The traditional black habits and veils were replaced by ordinary street clothes and, for many; the transition was an uncomfortable one. Sister Jean Patrice told of attending a meeting off-campus where “the director looked around (the room) and said, in complete seriousness, that it looked like everyone was there except Sr. Jean Patrice.” Sister Lydia Pena welcomed the innovation and became somewhat of a fashion plate, wearing
ensembles of her own design and making. “I want to be contemporary,” said Sr. Lydia, “but still be identified as a Sister and as a Sister of Loretto.”

The relaxing of the requirement for traditional clothing for nuns was criticized in an article that year in the Denver Post's Empire Magazine. Entitled “P.J.’s Revolution at Loretto,” the article showed contrasting photographs of the black-robed nuns of years past compared to photos of Sr. Patricia Jean Manion (“P.J.”), President of LHC, and other Sisters of Loretto in their new, modern clothes. This change, along with comparative photos of the much-altered campus grounds of 1967, and the campus in earlier years, led the reporter to conclude that radical changes were occurring at the Heights. President P.J. contended that LHC “Isn’t going to be an ivory tower anymore. It means we won’t offer the kind of environment that attracts students who want protective care from the good Sisters. Now, if you want your chick mothered, don’t send her to LHC.” Many loyal alumnae withdrew their support of the College as a result of the article.

By the late Sixties, outspoken critics and radical thinking were commonplace. The controversy-stirring Catholic critic of the era, Michael Novak, spoke on campus and was praised for his “revolutionary thinking” by editors of the Heightsonian. A “White Paper” symposium brought black and white community leaders to LHC for talks on the volatile issue of Civil Rights. And, in 1968, students writer Carol Knopke asked Hookah readers to note that “most of the students at LHC are colorless....Are we as apathetic as we seem to be?”

Actually, the first Black student admitted to LHC was Beverly Lewis in 1948. Ever-progressive and sensitive to societal changes and cultural needs, the Heights has a history not of apathy, but of action.

A monumental step toward progress occurred at the end of 1968 when, after numerous board meetings, Sister P.J. and the College’s Board of Directors approved new Bylaws and Articles of Incorporation for the College. A resolution, with regard to the Colorado nonprofit Corporation Act, was signed by Sr. P.J. and Sr. Alice Carlene Roche and the document was filed with the Colorado Secretary of State. Thus, Loretto Heights College gained independent status on December 12, 1968, giving exclusive control to nine elected Trustees. One of those Trustees, Fred A. Deering, served the College as Chairman of the Board of Trustees for more than 15 years, only recently resigning that position and retaining his membership on the Board as Chairman Emeritus.

Coinciding with the Articles of Incorporation in 1968 was the celebration of the College’s Fiftieth Anniversary. More than 11,000 students had attended the Heights in that first half-century and more than 2200 claimed LHC as their Alma Mater. The grand Golden Jubilee celebration included various programs and festivities commemorating the landmark date, proving that, even in times of change as radical as the Fifties and Sixties, traditions continued to be welcomed and revered.

The Sixties drew to a close with new issues and problems. The alarming use of marijuana, LSD, and other drugs among college students nationwide was deeply
disturbing to many citizens. The University of Colorado Medical Center undertook a
survey of 43,000 Denver area college students that revealed an uncommon incidence rate.
A special drug-education program was held on the LHC campus with informative films,
discussions and displays. Senator Peter Dominick, prompted by Senate drug hearings in
Denver, subscribed to every college and university paper in Colorado, including The
Hookah, to ascertain attitudes toward and incidence of drug use among college students.
One Hookah editorial of 1969, by Linda Schraeder, asked, “Is society growing or
deteriorating? What type of legacy will we leave?”
Legacy – and longevity – was much on the minds of young people as the curtain went
down on the sixties. America’s participation in Viet Nam was an especially volatile topic
of intense concern. It was impossible for the Heights community to remain aloof when
draft offices in Maryland were napped and student moratoria were being organized
nationally. On October 15, 1969, LHC student Janet Winans called for the campus
community to “join hundreds of thousands across the nation in observing the October
Moratorium on Viet Nam.” She urged all students to observe the day by devoting their
time and energy to “the exploration of peace as a reality”. Students who participated, at
the expense of classroom attendance, heard four military officers, who were registered
nurses and students at the Heights, discuss the war. The day saw no blatant rebellion,
only quiet discussion and observance of the Moratorium.

Although some students adopted the era’s fashion dictate of beads, headbands, flowers
and denim; and although the ubiquitous “peace symbol” appeared on notebooks and
bulletin boards, the Heights community was sympathetic to the causes of the Sixties, but
in a relatively taciturn manner. The students seemed to express a weariness with the daily
bombardment of statistics on war, racial strife, liberation marches and drug use. The
freshman class of ’68 took the descriptive name of “The Unsinkables,” perhaps a
reflection of the motivation to rise above the waves of the discontent of the era. One
student, filled with ennui over the consistently depressing news stories offered refreshing
relief for Hookah readers with this less-than-astonishing, but scientifically researched
bulletin: “It takes 427 steps from Walsh Hall to the Ad Bldg.” the notice, sandwiched
between amounts of Viet Nam discussions and announcements of moratoria, was an aid
in perspective.

With the dawn of a new decade, some optimism infiltrated the gloom of the Sixties when
Richard M. Nixon was inaugurated President of the United States. Nixon’s efforts at
peace had won him the election, but he faced an oppressed, exasperated citizenry as he
moved into the Oval Office in 1969. His task was to appease a nation of angry Americans
who had alternately been bewildered by, concerned about and opposed to this country’s
participation in the Viet Nam war. Facing suspicion and contempt for government, Nixon
had to draw on all the power of the Office to overcome the effects of the radical Fifties
and Sixties.

Taken From Newspaper “THE HEIGHTS”, Volume 12, Winter & Spring ‘85
THE TURBULENT SEVENTIES
1970-1979

“You at LHC are extremely fortunate in that your small numbers permit effective and meaningful communication...I wish I could tell you how much I wish I were back at LHC now.”

- Excerpt of a 1970 letter from Dave DiManna, former LHC Student

In 1970, a former LHC Theatre student, Dave DiManna, was enrolled at Kent State University. He was employed part-time with WKSO-TV and Radio and was covering student unrest on the campus in May of that year. Dave had been downtown on Saturday, May 2, and had witnessed angry students protesting the expansion of the Viet Nam war to Cambodia. Store windows were smashed and the townspeople, fearing their safety, had taken up arms by that evening. The ROTC building was burned Sunday night and students swarmed the campus, finally being dispersed by helicopters spraying tear gas.

Dave wrote his friends at LHC regarding the events of Monday, May 4, 1970: “five hundred to 1500 students had Guardsmen surrounded on three sides. The Guardsmen were retreating up the hill when, suddenly, they wheeled around and the front ranks dropped to their knees and started shooting into the crowd.” Four students were killed and several more wounded. Dave helped carry the wounded to safety and was 100 yards form a student who was killed. The town was under Martial Law within hours and Dave reported that flares and warning lights were placed on every access road into Kent. Stores, banks, schools and churches were closed and locked and National Guardsmen stood poised beside jeeps and tanks in every street.

Even though the students had thrown rocks and created havoc, the nation was shocked and outraged that the Guardsmen had opened fire. Campuses all over the country reeled from angry student demonstrations. On may 5, the Loretto Heights community gathered on the Quad for “A Day of Prayer for the Kent 4,” and Jim Ciletti of the English faculty led the observers in meditation and the singing of “We shall Overcome”.

The Kent story was seized upon by investigative reporters, but it was only the beginning of a tragic period. There followed the coverage of the Pentagon Papers, the Watergate break-in and, ultimately, the resignation of a President. The comic strip “Doonesbury” was created during these times, with artist Gary Trudeau sling satirical barbs at ineffective or deceptive politicians.

Viet Nam still weighed heavily on the conscience of America. In 1972, President Richard Nixon had launched air raids on the Communists and ordered Navy planes to mine Haiphong Harbor. Finally, on January 27, 1973, all parties to the war signed an accord calling for the withdrawal of U.S. troops. But mistrust and bad faith spurred renewed
fighting shortly after a council was created to reconcile all factions. It was not until 1975
that the war ended with the surrender of South Viet Nam. In addition to vexation over
losing a war many didn’t believe in to begin with, Americans mourned 56,000 deaths and
a $150 billion war debt. President Gerald Ford, who succeeded to office upon Richard
Nixon’s resignation after the Watergate incident, inherited a nation of dissatisfied,
skeptical citizens.

Although the tensions of the Far East concerns subsided, we were immersed in another
major crisis involving personal sacrifice here in America: an energy shortage. Lines of
impatient drivers formed at gas stations ion assigned days and “conservation” was the
watchword as public buildings and private homes monitored the use of electricity and
lowered thermostats. The attitudinal barometer of fashion indicated a trend to a more
practical lifestyle: the previous “hot pants” and mini skirts craze was reversed, with tastes
demurring to the more sedate bell-bottom trousers. The nation experienced pessimism
and a defeatist attitude in the harsh vernacular of the times. Phrases like “sock it to me”
“can you dig it?” “laid out” and “anti” everything were in common usage. And the beat
went on.

The Seventies continued to provide explosive issues that shook the trust and security of
Americans. Lt. William Calley, Jr. was involved in sensational front-page coverage of the
My Lai massacre. There was Karen Silkwood’s ordeal with radiation at the company
where she worked and her subsequent, mysterious auto accident while on her way to
meet the newspaper reporters, There was the Three Mile Island radioactive scare and the
horrors of Jim Jones’ People’s Temple in Guyana. King Faisal of Saudi Arabia was
assassinated; Iraq and Iran emerged from obscurity to become headline material and
Isabel Peron was overthrown by military coup in Argentine. Elvis Presley died of a drug
overdose; Betty Ford and Happy Rockefeller faced mastectomies; and Elizabeth Taylor
faced her seventh divorce.

Simon and Garfunkel’s “Bridge Over Troubled Water,” a popular recording of the
Seventies, expressed the mood of the era. An attempt to lighten the tone of the times was
the whimsical Broadway play The Wiz, based on the carefree Land of Oz. Another
musical, Annie, left us longing for a Daddy Warbucks of our own, and Alex Haley’s
novel Roots depicted the long struggles and final achievements of an oppressed people.
These works, along with the television shows of All in the Family, M*A*S*H and
Waltons, contained the common theme of a search for happiness in dismal times.

Discontent reverberated at LHC during the Seventies. In the Fall of 1970, the College
admitted males on a full-time basis. Some coeds were ambivalent. Susan Poulous
contributed an article to the September 4, 1970 issue of the Hookah that confronted an
attitude new to LHC: chauvinism. “All male residents,” she wrote, “have been granted
the privilege of having keys which allow them to regulate their comings and goings after
dorm hours (while) only senior girls, or those over 21, are given the privilege...
Apparently, someone in the administration has declared that all men and no women know
how to come in out of the rain”. A male student, however, put a notice in the student
newspaper of that year that read, "according to the statistics, the ratio of girls to guys at LHC is 7.35 to 1. I have my seven; where is my .35?"

The Seventies saw heated discussions of freedoms and rights of coeds. An unprecedented appeal to allow liquor and opposite-sex visitors in the residence halls resulted in frequent negotiations between students and administrators. A ten-week trial in Pan Hall restricted males in female dorm rooms to between the hours of 8:00pm to 1:30a.m.on Saturdays. The policy on liquor in rooms, however, was "scotched" and thirsty students frequented popular 3.2 spots in the region. Boulder was a favorite destination, with its attractions of the Sink, La Pichet and Tulagi's. Sam's on Lookout Mountain was a popular spot, as was the Draught House on "Drown Night" and the Galaxy on Sunday afternoons.

After having been exclusively a female school for almost 80 years, Loretto Heights' conversion to coeducational enrollment caused dramatic changes. Some parents withdrew their daughters from the Heights in indignation. Some coeds decided the altered atmosphere on campus distracted them from their studies. Any decrease in students retention however, seemed to be offset by a new venture begun in 1971, the University without Walls program.

Under a grant from the Ford Foundation and with a contribution from the Department of Health, Education and Welfare, UWW units were instituted at 19 institutions in the country. Seventeen students enrolled in UWW at LHC in the Fall of 1971, creating a unique student body of adult learners between the age of 16 and 50. LHC was the only coed college in the Rocky Mountain area chosen to participate in the program that combined traditional course studies, workshops, field experiences and independent study. To date, more than 600 students have graduated from the Heights in the UWW program.

In 1973, another unconventional program was established at LHC: The English Language studies program, or ESL. One Denver Post reporter speculated that ESL was created to "recycle OPEC dollars," since the majority of participants were from Saudi Arabia and paid a monthly fee to LHC for room and board during the session. ESL continues to lease the fifth floor of the AD Bldg. for offices and classrooms for students from many countries.

In 1974, LHC President Ronald Hayes stirred agitation on campus when he asked Academic Dean Antony Parimanath to determine which faculty members were expendable and to come up with the names of ten instructors whose contracts might not be renewed. Tony refused the assignment, claiming that any reduction in faculty size would damage the quality of the College's programs. Hayes then asked Tony to deliver just three names, but Tony again refused to comply, remaining firm in his conviction that the solution lay in increasing enrollment by attracting students with strong programs. Hayes then fired Tony as Academic Dean.

A group of LHC's division heads and program directors appealed Hayes' decision to Fred Deering, Chairman of the College's Board of Trustees. The Trustees had been dissatisfied with Hayes' service for several months and this incident was the catalyst they
needed: Hayes was asked to resign. Today, Tony Parimanath serves the college as Vice President of Academic Affairs, after having been reinstated in 1974, when the presidency of LHC was assumed by Adele Phelan.

Adele was a Sister of Loretto when she first joined the LHC faculty as an English Instructor in 1967. In 1970, she requested dispensation from her vows as a nun and, the following year, married Gerald Phelan.

Two projects in which she took great interest during her presidency were the HUD West program that brought management training sessions to the campus; and a tow-year program, funded by a Teacher Corps grant, that provided a rehabilitation program for prisoners and ex-offenders. Adele worked diligently for a better use of personnel, increased communication among administration, faculty and students, and the development of new sources of income for the College.

Another innovative idea pursued under Adele’s presidency was the leasing of Pan Hall in 1976 to a ministry training service. In addition to rental income, a fringe benefit to the College was the renovation of Pan Hall. The Jesuit renters created a lounge and sleeping quarters on the fourth floor; a chapel, library and classroom on the main floor, and a fully equipped media center on the first floor.

The late Seventies saw many achievements among Loretto Heights’ faculty. Bob Amundson spent a summer working at an archeological excavation in South-west Colorado, on the site of a Pueblo village of 1050 A.D. Ellie Greenberg, then the Program Director for UWW, addressed the conference of American Society of Appraisers, held in San Francisco, on the topic of innovative curriculum. Wayne Ewing, Associate Professor of Religious Studies at that time, attended a summer seminar of the National Endowment for the Humanities, held in California. And Agnes Myers, then Assistant Professor and Director of the Resource Center, was a member of the Advisory Committee to the White House Conference on Libraries and Information Services.

In 1977, three members of the LHC community celebrated thirty years of service to the College: Max Di Julio, then Professor of Music; Gloria Sullivan, Associate Professor of Math and Physics; and Henry Hudson, Superintendent of Buildings and Grounds. But while the College community commemorated this milestone, another incident that year cast a shadow on the celebration: the death of Trevor Stover saddened the entire community. Trevor had joined the Heights in 1917 and had worked for LHC for 50 years, devotedly maintaining the buildings and grounds. He was a beloved friend of the Sisters, faculty, staff, and students for half a century.

LHC in the Seventies will be remembered for happier events, particularly alums who honored the College by their subsequent successes. Dorothy Starbuck, Class of 1940, was appointed in 1977 as Chief Benefits Director of the Veterans Administration, directing an annual budget of more than $12 billion. Carol Forst Green, a 1977 graduate of UWW, became President of Weight Watchers Rocky Mountain Region, Inc. before launching her own consulting business and becoming a Trustee on LHC’s Board. The Seventies

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also earn distinction in the heritage of the Heights because of Lynn Arnold, ‘72, and Steve McGowan, ‘74, who were the first LHC alum couple to wed.

Hundreds of weddings have taken place in the Chapel on the LHC campus since its construction in 1911, and the grace of the Heights is represented in countless wedding albums. This serene sanctuary attracted brides and grooms to the altar even in the liberated, turbulent times of the Seventies.

THE COMMEMORATIVE EIGHTIES
1980---

“The purpose of preservation is not to freeze history but to encourage a new humanism. What we need is an historical way of thinking...Our landmarks...tell stories about society, politics, culture, economics and life...If they are lost, they can tell us nothing. If there is no past, there is no future.”

- Beverly Moss Spatt
1974 New York City speech

In the 1980’s, Loretto Heights continues to adapt to changing need in a contemporary world. Dr. Thomas K. Craine, President of the College since 1983, has guided the Heights with purpose and direction. Extensive remodeling of the physical property has enhanced the campus. The curriculum, too, has undergone substantial changes, keeping pace with the desires and needs of today’s students, while maintaining primary emphasis on values-based liberal arts education.

The next issue of Heights will include details of recent innovations in the Curriculum and the new Core curriculum.

Today, LHC offers Bachelor of Arts or Bachelor of Fine Arts degrees in 14 majors with several tracks and pre-professional tracks of study in five program areas, not including the innovative University Without Walls Program for adults and the new Core Program designed to provide a basic and common intellectual experience for all students. Approximately 650 students were enrolled during the 1985 Spring semester. Through sound operating procedures and with continuing support from alumni, corporation, foundations and friends, the College administration is focusing on the financial stability of the institution. The significance of 100 years of dedication to excellence in liberal arts education has set LHC apart from other Colorado institutions of higher education. The College has long been recognized as a leader in undergraduate education and has earned widely acclaimed respect for its emphasis on values. Reverend William Higgins, in a
Commencement address, offered this message to LHC graduates of 1941: "... Have always in mind that you have been Loretto trained; that training has left an indelible mark upon you. Be true to your teachers and to your parents, who chose Loretto for your school."

As the Heights approaches its centennial anniversary, we treasure the traditions of the school. It is the past that provides insights into the present and a foundation for the future. The heirlooms of our heritage are visible throughout the campus and serve as daily reminders of the legacy of Loretto.

THE TOWER

Grandly situated on land that is the highest in Denver, the "Ad Bldg," and its tower are nationally registered historic landmarks. The red sandstone used in the construction of this spectacular building was hauled from quarries in Manitou, Colorado. The tower reaches 165 feet from the ground to the top of the cross and is visible from many miles' distance. The site and architecture of the Heights was appreciated from its inception and was eloquently described in the 1914 annual of Loretto Heights Academy:

- Like a mammoth relief standing out against the sloping perspective of the eternal prairies...and raising its lofty convent tower above the Colorado valleys is Loretto Heights. Uplifted masses of the Rockies with cloud-piercing peaks stand as a symbol of Loretto's holy work whose heaven-fixed aim has always been to raise things form the earth, nearer to heaven, closer to God.

THE BELL

The bell in the tower was cast in St. Louis in 1865. It was originally set in place at St. Mary's Academy on 14th and California Streets and was rung for chapel exercises and classes. In 1917, Trevor Stover brought the bell to the Heights by horse and wagon. It bears the inscription: "Sancta Maria, Sine Labe Originale Concepta" and there is an engraved figure of Our Lady holding the Christ Child. On the opposite side of the bell there is a figure of the crucified Christ and this engraving. "St. Louis, Missouri, 1865."

THE ENTRANCE

Carved in bold relief just above the arched entry to the building is the name of the proud founders of the Heights: "SISTERS OF LORETTO." In an arched niche below, a seven-foot-high statue represents our Lady of Grace, standing as a symbol of the educational principle that guided the Sisters. The statue we see today is a replacement for the original.
and was donated to the College in 1922 by Mother Clarasine Walsh. The original statue was a Scared Heart figure which was bronzed and placed in a prominent area (where the building directory now stands) on the second floor of Ad Bldg.

Curved into the sandstone just below the statue at the entrance to the building, are the words “FIDES, MORES, CULTURA,” Latin for “Truth, morals, and Culture” a reminder of the institution’s purpose.

THE SEAL

Centered directly over the entrance to the College is the seal of the Order of the Sisters of Loretto. The seal displays a crown, a cross, and the Latin words “DEUS PROVIDEBIT” or “God will provide”. The seal contains the symbols of Christ’s passion, the hearts of Jesus and Mary and abbreviations for “Oh suffering Jesus” and “Oh Sorrowful Mary.” The seal was conceived about the time of the foundation of the Lorettes in 1812, and the bronze reproduction was placed at the entrance of the Ad Bldg. in 1959.

THE CORNERSTONE

The cornerstone for the Ad Bldg. was laid in an impressive ceremony on September 21, 1890. The Most Reverend Nicholas C. Matz, Bishop of Denver, officiated with hundreds of guests present to witness the occasion. A Denver Times reporter described the event:

   It was a perfect day, just such a one for consecrating of a fitting monument to the heroic zeal of a band of noble women. (Derricks) ..... slowly lowered the massive block if granite into its resting place for some time to come. The customary deposit of all data relating to the erection of the edifice, current coins and daily journals having been made, the Bishop gave the signal and the stone was lowered. After its base had been sprinkled with water blessed for the occasion, mortar was spread well and true. Then Bishop Matz stepped forward and made the sign of the holy cross...and the great block swung into place amid a respectful silence....The cornerstone is a highly finished block of Colorado granite bearing on its eastern face this inscription: ‘O.S.J. and O.S.M.’ Upon the northern face, looking toward the city, appears a cross and the familiar motto, ‘A.D. 1890.’

The military band from Ft. Logan played at the ceremony and the clergymen delivered addresses before the large crowd dispersed, many boarding a train arranged specifically for Denverites attending the ceremony.
THE TILE HALL

Every student, teacher, staff member or guest who has entered the Ad Bldg. has walked upon the second floor, heels cracking upon the mosaic artwork. "Tile Hall" is the name given to the main floor of the five-story building and is symbolic of the efforts, aims and passions of the founding Sisters. The work involved in laying these minutes tiles, one hexagon after another, is difficult to imagine. Even harder to comprehend is the fact that the work was performed in 1905, when tools for this task were less sophisticated. Each person who strolls from Admissions to UWW, or from the lobby to the President's office, should take careful note of the intricate craftsmanship and left design that comprise this landmark.

THE ORIGINAL BLUEPRINTS

The visitor to the President's office will note large, detailed blueprints for the Ad Bldg. prepared in 1988 by F.E. Edbrooke and Company. It is intriguing to study these original plans and imagine those who walked these halls before us.

The North area of the first floor of the building was originally a calisthenics halls for the girls who lived at the Heights Academy. Remants of the fine oak floor of this room can be seen today in Classroom 101. The kitchen and dinning rooms in the original plans were also located on the first floor, work tables and black, industrial ovens, was located in today's Post Office area. The Sisters gathered for meals in the space the faculty and staff lounges now occupy, while the priests dined in the area most recently used for telephone equipment. The girls ate in a large, ornate dining room - with exquisite oak chairs and detailed artwork on the walls - in today's classroom area on the southeast wing of first floor.

Today's Admission office on the second floor was once a "recitation room, while the Business office originally served as a studies area. Barbara Simpson, our Switchboard Operator, works in an area that was originally a vestibule. Room 200 was a classroom and today's President's office once was a library. The UWW offices were living quarters for Father Richard Brady, before the CASA was built, and rooms 204 and 205 were a reception room and parlor. It is interesting to note that plans for an elevator are included in the original blueprints, although the elevator was not installed until 1928.

The third floor of the Ad Bldg. was originally devoted to girls' dormitories, a Sisters' dormitory and community room. There was also 14 small music rooms and an infirmary, pharmacy and office for the Sisters on this floor.

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Two more girls’ dormitories occupied the fourth floor in the Academy’s early years, with a pharmacy, infirmary and office on this floor, as well. There was also crayon, water-color and oil studios, private bedrooms, and oratory room and a locker room on the fourth floor.

Today’s two dance studios on the fifth floor comprise what originally huge Exhibition Hall. The south end of the Fifth floor, which today’s ESL students occupy, was once a dormitory and wardrobe area for the Sisters.

THE GHOSTS

Any building of a certain age takes on a character, or persona, of its own. A structure such as the Heights, with its heritage of frontier beginnings and its success in surviving three wartime eras and scores of turbulent years of change, is susceptible to legend and myths. Among the most fascinating and constant tales about the Heights are the accounts of ghostly visitations.

Students throughout the years have recounted occasional visits by friendly ghosts, spirits in flames, poltergeists who fly on the wind, and invisible-but terrifying-demons who make boards creak, shutters fly open, candles burn out, mirrors crack and items move across the room. A well-known legend among Theatre majors is the apparent ability of the portrait of May Bonfils (in the CPA) to undergo transformation. It is said that May’s approval or disapproval of a performance is apparent when the plume she holds in the portrait changes color.

It is not only students, though, that report apparitions. A letter from Sr. Mary James of EL Paso, Texas, recounts her experience when she was living at the Heights many years ago:

As I remember it, I saw this figure go by my bed towards the dorm windows on the front of the house on the fourth floor. I tried three times to ask what the figure wanted, but couldn’t complete my questions. So scared was I. When it came back, I had my head covered under the pillow. White it was at the window; it rattled the shutters and then came back to my bed. But I didn’t look anymore...I was too scared.

An alum of ’71 informs us that ghost sightings became so prevalent at one time, a priest was summoned from St. Louis, and the campus was exorcised. Sr. Alice Carlene Roche, LHC Archivist, has nothing in her documents or files, however, to confirm this or any other reported phenomena of phantoms at the Heights.
THE LEGACY

Who has not felt the presence if a benevolent Sister while walking through campus, or sitting in the chapel or strolling through the calming, history-filled halls of the Ad Building? The charm, grace and dignity of these hallowed halls, preserved since 1891, lend belief to the notion that the sisters of Loretto are still very much interested in the Loretto Heights community. The pride and character of Mother Pancratia Bonfils and her successors are present on the campus, even today, and theirs is a legacy we inherit with honor.

......A palace it seems, where the artist's dreams
      Have framed themselves in stone.
On a stately hill, where the winds at will
      From the snow-covered mountains blown
Come, bringing afar from the clouds and star
      A message of joy divine
It stands alone, that beautiful home,
      Where faith and virtue shine..........  

     Ah, stately home, as well thou art known,
Thy praises have been sung,
In many a soul, as the swift years roll,
By many a golden tongue.

Thy shining fame has enrolled thy name
With the brightest of all our lights,
Long may you stand, so proud and grand,
Our own Loretto Heights.